The Western Luminary.

PUBLISHED WEEKLY.—THOMAS T. SKILLMAN, EDITOR, PRINTER AND PROPRIETOR.

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COLONIZATION.

From the African Repository.

VIRGINIA LEGISLATURE.

Extracts from the Report of the Committee, to whom were referred sundry memorials on the subject of Colonizing the Free People of Colour of Virginia.

The Committee, to whom were referred sundry memorials on the subject of colonizing, on the coast of Africa, the free people of colour of Virginia, having given to the subject, the attention justly due to its importance, and to its intimate connexion with what they believe to be the best interests of the State, beg leave to report, that the object of all the memoralists seems to be, to induce the General Assembly of Virginia, to avail itself of the offer of the American Colonization Society, to receive and protect within its settlement, on the Coast of Africa, any portion of the free coloured population of America. To this course, the memorialists think the Legislature of Virginia not only pledged by its previous acts, but invited also by the most powerful considerations of State policy and national justice; and they appeal with confidence to the wisdom and patriotism of those to whom the interests of the State are now confided, to commence at once the important work of providing the necessary means for the gradual removal of such portions of the coloured population of the State, as are already free, or may hereafter be liberated.

It is deemed unnecessary to repeat what has already been said, of the character of the population in question, of its hopeless degradation, and its baneful influence, in the situation in which it is now placed.

The advantages that would result from its removal, not only to itself, but to the country it would leave, and to the country of its adoption, may very safely be assumed as a matter no longer admitting of a doubt. But, there is one consideration connected with the subject, so interesting, and sustained by authority of the most imposing sanction, ever drawn to the support of legislative enactments, that your committee would feel itself guilty of the grossest neglect, were its present labours terminated without claiming for it the attention it so justly merits.

Under the influence of a policy, already referred to, and justified by the necessity from which it sprung, the laws of Virginia have prohibited emancipation within the limits of the State, but on condition of the early removal of the individual emancipated. Do not justice and humanity require, that the rigours of this condition should be softened, as far as possible, by legislative interposition! And how can this be so effectually accomplished, as by providing a safe and suitable asylum, together with the means of emigration to it, for those whose removal from the State is positively enjoined! There can be no doubt of the wisdom and propriety of controlling, and even entirely repressing the operations of benevolence and philanthropy, when incosistent with the public safety, or the public welfare. But, that Government would be justly chargeable with the extreme of despotism, that should attempt, without necessity, to interfere with the kind and generous feelings of the human heart; or, where the necessity exists, without tempering the rigour of its decrees with such emollients as charity may suggest, and the means at its disposal may supply.

On the present occasion, however, policy fortunately points to the very course which humanity would require. In providing for those whose removal from the State, is made a condition of their emancipation, the means of emigration to Africa, the General Assembly will be applying, in the opinion of your Committee, the only safe and efficient remedy to an evil, whose presence and magnitude is acknowledged, and whose future increase is dreaded by all. If the effect of this operation should not be, as some have hoped, the entire extinction of slavery, in the end, there can be very little doubt, that it will at least open a drain for our coloured population, of which individual humanity and legislative wisdom may avail themselves, to an extent amply sufficient for all the purposes of public security. But should it realise in its results, the anticipations that have sometimes been formed in relation to it, and draw from us, without a single interference with individual rights, or a single violation of individual wishes, the great mass of our coloured population, then indeed may Virginia look to it as the surest means of restoring her to that ascendency among her sister States, of which it may be safely affirmed, that slavery only has deprived her.

Entertaining these, sentiments, your committee do not hesitate to recommend, in compliance with the suggestions of the memorials referred to them, the provision of a permanent fund for defraying, with proper limitations, the expenses of such free coloured people, as may choose to emigrate from the State of Virginia, to the settlement at Liberia. They are the more earnest in this recommendation, from having learned that there are at this moment, nearly six hundred applicants for emigration, a large proportion of whom are natives of Virginia. On two former occasions, the Legislature did not hesitate to contribute from the public funds, towards the encouragemet of this patriotic undertaking, and it is not among the least pleasing of the recollections connected with the event, that while they were thus directly promoting so important an object, the effect of their example was to excite in some of their sister States, a spirit which has resulted, in one of them at least, in an annual appropriation for relieving itself from its free coloured population.

In looking around for some special fund that may most properly be set apart for this object, the attention of your Committee has been particularly drawn to that portion of the public revenue derived from the annual sales of coloured convicts. Though small in amount, it is nevertheless sufficiently large for the experiment proposed; and its peculiar origin, springing as it does, from the crimes and the misfortunes of our coloured population, would seem to recommend it as particularly appropriate for improving the condition of that population, and for gradually relieving the State from the present evils, and the future dangers, inseparable from its existence and probable increase within her limits. Your Committee accordingly recommend the adoption of the following resolutions:

1. *Resolved*, That it is expedient to provide for the removal of the free coloured people of Virginia to the coast of Africa.

2. *Resolved*, That the Committee of finance be directed to prepare a bill appropriating to this purpose, so much of the annual revenue as arises from the sales of convicts.

KENTUCKY COLONIZATION SOCIETY.

At a meeting of the Board of Managers for the Kentucky Colonization Society, held at Frankfort, on the 29th of April, 1829, the following preamble and resolutions were unanimously adopted:

Whereas, information has been given to this Society by one of its agents, that a number of persons are willing to give up their slaves, provided this Society will make provision for their transportation to Liberia—therefore,

Resolved, By the Board of Managers that the Treasurer of this Society be, and he is hereby authorized to receive any slave, male or female, under the age of thirty-five years, and of sound health and good moral character, who may be thus given up by their owners. And the Treasurer is hereby authorized and requested, to bind out any slave or slaves, which he may so receive, for any term not exceeding one year; and when called on by this Board he is to surrender the slaves, together with their wages, for the purpose of transportation. And this Board hereby pledge themselves to the owners of slaves, who may be disposed thus to give them up, that said slaves shall be transported to Liberia as soon as practicable after a sufficient sum of money to defray the expenses of their passage shall have been raised from their hire.

And it is further resolved, that the Corresponding Secretary be directed to forward this resolution to Societies Auxiliary to this, and request their co-operation in promoting its objects.

By order of the Board of Managers
JOHN T. EDGAR, *Chairman.*
H. Wingate, *Recording Secretary.*

PREVENTION OF CRIME.

The grand principle of prevention is this;—and it is a principle, which the State can only indirectly enforce, but for the enforcement of which in every possible direction and degree it ought to make provision—that men should be convinced, not only of the unlawfulness, but the sinfulness of crime; that they should be disinclined from its commission by the influence of more pervading and more constraining motives than the animal fear of punishment: that they should be taught to regard it as infinitely detrimental to their own interests. To communicate these views and motives to those, who have actually incurred the penalties of the law, and so to "recover them out of the snare of the devil;" and to those who are peculiarly exposed, by the circumstances of their condition, to the temptations of dishonesty and vice; is to strike at the very root of crime; and to purify the sources of that fountain, which may be made to "send forth at the same place either sweet waters or bitter." When the heavy hand of justice has fallen upon its despisers, and the wicked are made to tremble, and the thoughtless to consider; are *all* the ends of good government answered! are all the demands of Christian policy complied with! surely not; if the criminal be turned back upon society, with all the disgrace of punishment, but with none of the improvement of discipline; furnished with no higher motives of right conduct than those of fear, which act only in proportion to the chance of detection, and the probable severity of punishment, taught by bitter experience the evil consequences of crime, yet disqualified by the very process of correction, for the pursuits of honest industry.

SUGAR FROM BEET-ROOT.

The French appear to be very sanguine of complete success in the production of sugar from beet-root, so as to do without foreign sugar altogether. It is stated in a French paper, upon the authority of the evidence given before the Commercial Commission of Industry, that there are now in France nearly a hundred manufactories for the fabrication of sugar from beet-root, and that it is calculated that in the course of the present year the quantity of raw sugar made from this root will be at least 5,000,000 kilogrammes (rather more than 10,000,000 pounds) which is double the quantity of last year.

From the Connecticut Observer.

THE BIBLE CLASS.

On a late journey, at the close of the day, I reached a large country village in New England. Being considerably fatigued, I was looking out for the inn, as I supposed there was one in the village. On looking around me, I discovered many persons on the road, all shaping their course in the same direction. Concluding there was to be some kind of religious meeting, I enquired of a young man, what it was to be. He told me that the minister of the parish had appointed a meeting that evening, for the purpose of organizing a Bible Class, and that such as were favorable to the object, especially the youth, were requested to attend. He likewise mentioned that a minister from a neighboring place, was expected to be present.—Not having further opportunity to make enquiries, I only asked if strangers would be admitted? O yes, he replied, with pleasure. I thanked him for his information, and he went on. Feeling a strong desire to attend this meeting, after a slight refreshment, I set out for the place to which I had been directed by the young man. It was a school house, but a short distance from the church. Without hesitation I went in, and found the house pretty well filled; chiefly with youth. They were engaged in singing the hymn,

"How shall the young secure their hearts," &c.

They then looked up to heaven for a blessing on their undertaking, after which the pastor proceeded to state the object of their meeting, the plan he intended to pursue, and the course he wished them take, if they would receive benefit. He told them he was induced to form a Bible Class out of love to their best interests—and that they could not expect to be profited, without exertions on their part. After some other appropriate remarks, he turned to the neighboring minister and said, he should be pleased to hear some remarks from him, to the Class. The venerable old man, whose locks were whitened with age, rose, while every youthful eye was fixed on him, and addressed them as follows: "Beloved youth, it is with no ordinary degree of satisfaction I witness measures going forward, so decidedly for your advantage. Remember that it is for your welfare that your pastor makes these efforts and this sacrifice of time. It is not to promote any selfish scheme of his own—but to promote the welfare of your immortal souls. This is his greatest care. And if you would receive spiritual benefit, his endeavors must be seconded by efforts on your part. I can tell of no such advantages which I enjoyed when I was at your age. Sabbath Schools and Bible Classes have had their origin in a late age of the christian church. Your eyes see and your ears hear many things which your predecessors were not permitted. And how should your hearts overflow with gratitude and love to God, that your lot is cast in a happier day. I fear you are not all aware of the many distinguished privileges you enjoy. Consider for a moment what is the great subject of investigation in these institutions. It is the sacred word of God,—his revealed will—made known to be our guide to peace of mind, to happiness here and everlasting joy beyond the grave. You come not here to attend to the ablest productions of human wisdom; these you will regard as far inferior to that Book which will here be the subject of your investigation and study. The Scriptures are emphatically the best book to which you can have access, to improve your minds and mend your hearts. Come forward, then, with activity and energy in this animating employment. Come with earnest desires that your hearts as well as your intellects may be improved. In establishing these meetings, your pastor remembers, and you ought to remember, that Bible Classes have been blessed, peculiarly, with the influences of the Holy Spirit. Many a gay and sportive youth, has, in a Bible Class, been brought to see his sinfulness, and has been pointed to the cross of Christ. Many have been awakened to new and spiritual life. The song of redeeming love has been sung by many a youth, who, when he joined a Bible Blass, was in spiritual ignorance of the Saviour. And my heart's desire and prayer to God is, that all who this evening join this Class, may find that unspeakable blessedness which many have found before them, in attending upon Bible Classes."——He then closed the meeting by invoking the blessing of Heaven upon them—and I returned to my lodgings abundantly repaid for my attendance, and wishing that a Bible Class might be established in every village in the land.

From the New York Observer.

CHINESE CHRONOLOGY.

Half a century ago it was the fashion to attack Christianity by what were asserted to be discoveries in the early records of Egypt, China, and other seats of ancient civilization. But this has turned out to be another instance in which a "little learning" has proved a "dangerous thing," and in which the weapons of those who oppose the truth have been successfully turned against them. The Egyptian Hieroglyphics, now that they are intelligible, are found to contain records of many facts that illustrate and confirm early Scripture history in a manner singularly striking, and enough has already been discovered to show that similar advantages must result from a thorough investigation of Chinese history. The Rev. W. H. Medhurst, a missionary of the London Society, who has paid much attention to the subject, gives the following account of a work which he has lately prepared.

The work is a comparison between the Chinese system and our own, from the earliest period till the present time. The page is divided into two parts, the top of which is occupied by a sketch of Chinese chronology, and the bottom by one of ours. The two systems are made exactly to correspond together, year for year; and the similarity between them, particularly in the earlier periods, is remarkable. According to both systems,—the first man had three sons or successors; notices of intercourse between celestial and terrestrial beings, or good and bad persons, occur at the same time,—the accounts of the flood agree nearly to a year,—ten generations of men seem to have passed away between the creation and the flood,—and wine was discovered nearly at the same period. The seven years of famine in Egypt, have seven years of famine in China exactly corresponding; and Samson's strength has its counterpart in China, where a strong man flourished nearly at the same time, who was likewise deceived and ruined by a woman. If we add to these, the well known tradition among the Chinese, of a sage who was to arise out of the West, and the Emperor Ming-te's actually sending ambassadors to search for him, about the period of the Christian era, we shall find that all these circumstances exhibit a striking coincidence between their chronology and Scripture facts, which seems to indicate that the former is borrowed from the latter. In this work, I have not asserted that the events spoken of by Eastern and Western chronologists, are the same; but I have placed them in connexion with each other in the same page, and at the same period, leaving the readers to form their own conclusions. I have been led to draw up this work from the consideration of the practice of the Chinese, in boasting, so often as they do, of their antiquity, looking with contempt upon the apparently modern dates of Europeans, and throwing out the hint, that we have no records of a date older than the Christian era. I have therefore, endeavored by a regular exhibition of dates, and by the production of incidents connected with every remarkable period, to show them that we have a system of Chronology that can be depended on more authentic and ancient than their own; that the world has stood so long as the period assigned to it by that chronology; that Moses, by divine inspiration, gave an accurate account of the creation and of subsequent events, long before the Chinese had any writers of note and eminence; that those works which they had, were nearly all destroyed about the time that the Pentateuch was translated into Greek; and that thus, while the authenticity of the one was more than doubted the genuineness and very existence of the other was brought into the greatest doubt and uncertainty.

ANSWER TO PRAYER.

"Have you heard," said a friend whom I met one morning, of the conversion of —— —— and his wife?" Is it possible! Is it possible! I was well acquainted with Mr. —— —— and his wife. I knew him to be a sceptical Universalist, who had failed in trade, and seemed to be unfriendly towards every thing, but especially towards the religion of Christ. I knew him to be in many respects, "far from righteousness," and to human appearance, very unlikely to become a disciple of Christ.

The circumstances of his conversion, which it was my principal design to relate, were the following. His wife, who was naturally an unassuming and amiable woman, had her attention by some means arrested, and became anxious to attend the public worship of God. On Sabbath morning, she stated to her husband her desire, if he had no objection, to attend meeting at the "white meeting house;" apparently offended, he instantly expressed his unwillingness: but added that he had no objection to her going to the other house. The only cause, doubtless, of his preference at that time was, the revival existed almost exclusively among the congregation belonging to the "white house." Being grieved with this refusal, and at the spirit which he exhibited, the woman, when their breakfast was passed, unobserved left the house for a thicket of bushes which stood at a little distance across a field. The husband also left the house and directed his course to the same place, but for very different purposes. The house and most of the farm being concealed by hills and forests from the inspection of all but now and then a traveller, it afforded him an opportunity which he was too ready to improve, to waste the holy Sabbath in wandering about the fields.

At this time, he was furnished with a powerful temptation, by the clusters of berries that grew upon the borders of the field. Here, while busily partaking of these clusters, he heard indistinctly a human voice; he listened—and the first distinct sentence that fell upon his ear, was a prayer in a voice that he instantly recognized, and from a heart that felt beyond the power of description. *It was a prayer offered for him* That was the time for the Spirit of God. His iron heart melted, and he literally fell to the ground.—After a short season he arose and returned to his house, and with a pale countenance, and trembling solemnity that can scarcely be conceived, informed his wife, (who had returned before him, not knowing where he had been,) that he would accompany her to church, and to the "white meeting house," if she would assist him in making preparation With astonishment she heard this, and immediately began to bring forward his clothes. The shock, however, which he had received, was too much for his hardy constitution. He threw himself upon his bed, and began audibly to cry for mercy. His distress of mind continued to increase, till the powers of his body were prostrate, and about the middle of the afternoon service, a messenger was despatched for the minister at the "white meeting house," the man, who of all others, till then, he had most sincerely hated. At the close of divine service, the minister went immediately to see him, and found him writhing and groaning upon his bed. In this state of mind he continued till near morning, when he became a little composed. It was not, if I correctly remember, more than two or three days, before he was rejoicing in the Lord, apparently a "new man." In process of time, he and his wife both united with the people of God, and according to the best information I had, they were walking in the "footsteps of his flock."—*Vermont Chronicle.*

BE ON YOUR GUARD.

Present appearances indicate, that the the next four years will be a period of violent party strife. As a people, we have gone so far into the practice of neglecting moral considerations, and deciding every question upon the principles of mere expediency, that, as a punishment, we are left to suffer the natural effects of our own wicked doings The objects for which parties are to be kept up, are to be effected as similar objects always are—chiefly through the press The newspapers are to take sides, and, as far as they can, make their readers think and feel, as the leaders of the parties wish. Too many of the conductors of our public journals regard such party drudgery as their "vocation," in which, as Falstaff says, "it is no sin for a man to labor." Though men of truth and honor, every where else, they feel when seated in the editorial chair, like the lawyer at the bar, entitled to say whatever may best subserve the cause they have undertaken to defend.

Nor is this the worst evil with which we are to be visited for the next four years. A direct, combined, persevering effort is to be made, to excite and strengthen some of the worst passions of the human heart —to unfit men for their duty on earth, or for admission to heaven—to make them fit for hell! Remember the contest which has just ended. After appeals to bad passions had been made, and made successfully on both sides, there followed as the natural result, railing accusations, mutual dislike, hatred, revenge; and in some instances, the purpose and the proposal, at least, of fashionable murder. And in another department of society, neighbors were made to distrust, and hate, and slander, and curse each other. The quantity of kind feeling in the land, was sensibly diminished, and the quantity and energy of feelings, which lead to murder and war, were sensibly and fearfully increased. And this work of making men worse is to be continued, if the people permit, for four years longer.

Another evil. An undue importance to be given to the question, "Who shall be our rulers?' The question is indeed important in itself, and in its consequences; but it dwindles into insignificance, when compared with the question, "What shall be the character of the people?" If the people are virtuous and intelligent the nation is safe; if not it is ruined. But this latter question, on which every thing valuable in liberty, and even the continuance of liberty itself depends, must be forgotten and neglected—and for what? That all our energies may be expended in raising some particular man to a particular station, in which, any man who occupies it must bear rule according to the will of the people!

Another evil still. Religious sects must be set off against each other, by men who equally despise them all, and who are equally ready, for the sake of popularity, to flatter them all. To subserve the interests of party, different sects must be made to suspect, and hate, and vilify each other. But on this point it is difficult to enlarge with safety to the public peace. We refer every one to facts, which have occurred within his own knowledge.

We say, these things are to be done, if the people will suffer it; and forewarn our readers of the attack which is to be made upon their heads and hearts, that they may adopt such measures for the defence of their own virtue, as wisdom shall direct.—*Vermont Chron.*

"THIS ENLIGHTENED AGE."

In truth, we are not a little concerned about this most enlightened age,—this most religious age,—this age of active benevolence,—this age of all good qualities,—this age, which is so excellent, only because we, who live in it, are so excellent. We fear it is becoming a perfect Malvolio, "sick of self love." Unless we are greatly deceived, multitudes take upon themselves the decision of important questions, for which they have no other qualification, than that they belong to this enlightened age; and other multitudes the whole story of whose labor for the good of others might be quickly told, view themselves with much self complacency, as belonging to an age of active benevolence While the man himself is ignorant, indolent, and niggardly, he quiets his conscience, and gratifies his vanity with the thought that he lives in an age, where men know more, and are better, than in any preceding age. Of course, he may continue what he is, and yet deserves more honorable mention than all who have gone before him. What is this, but to realize the fable of Narcissus, who gazed at his own beauty, as reflected from the fountain, till he died of love for himself? Let it be understood, therefore, that living in a favored age may impose duties upon us, but cannot entitle us to the credit of performing them; and that, whatever may be the good qualities of the age we live in, none are entitled to value themselves for those qualities, but those who have done something to create them.—*Ib.*

REJECTED ADDRESSES.

Being at an evening meeting not long since, in a quite populous village in this State, I saw a very well dressed, genteel looking young man, at the close of the meeting, approach several young ladies of high respectability; he was profoundly respectful, and advanced to offer them his hand, and, I suppose, his services to attend them home. As he approached, they deliberately turned away from him, refusing to meet his proffered salutation This circumstance excited no little surprise, and after I arrived at my lodgings I inquired the cause of this novel course of conduct. I was informed that the young gentleman, though of respectable connexions and good standing in society, had fallen into habits of intemperance, and, to retrieve his character had joined a Temperance Society;—but not having moral courage enough to resist the temptation to tipple, he had withdrawn his name from the list of members.—*Richmond Visiter.*

FILIAL DISOBEDIENCE PUNISHED.

The Rev. John Wesley gives an account of a family, containing seven in number, who were remarkably guilty of this sin; and who were *all cut off by sudden death*, in different places, nearly at the some time, by diverse means, and in a most striking and affecting manner. After their death, he recollected that while in their prosperity, he heard his own pious mother say; "Depend upon it, that family will come to an untimely end." Respecting the father of the family, she said; "I remember when his mother lived under his roof. He used her cruelly. He grudged her every bit of meat she put in her mouth. The whole family had his spirit. Depend upon it, God will remember them for this.—[*Ellingwood's Sermon.*]

From the Christian Mirror.

A WARNING TO OTHERS.

I once visited a family where a young female was sick. As I entered the room I felt as though it was a duty for me to converse with her upon the solemnities of death; and inquire whether she was prepared to exchange worlds. But although these impressions were strong on my mind, I left the house without saying a word to her;—but not without many remonstrances of conscience. A few days after, I heard that poor Jane was dead. But, oh! the news was like a clap of thunder to me. It brought to mind my negligence; and although she has been dead for years, the remembrance often causes a thrill of the most bitter anguish to pass through my very heart. Alas! how many such golden opportunities do we suffer to pass unimproved Oh, the sloth, the folly, the madness of a negligent life! Where are our bowels of compassion for our poor perishing fellow mortals!

CORINTHUS.

CHRISTIAN CONTROVERSY.

A beautiful idea occurs in one of the sermons of Jeremy Taylor, to which it would be well to lend attention, even at this period of boasted liberality—"If we must contend (speaking of Christians) let it be, like the olive and the vine, which shall bear most and best fruit; not like the aspen and the elm, which shall make most noise in the wind.—*Church Reg.*

THE WESTERN
Luminary.

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SABBATH SCHOOLS.

Among the encouraging signs of the times, and the fruits of the Revival in our Western Churches, is the fact, that the Sabbath School Cause, is exciting a deep interest in the hearts of Christians, and prompting them to visit "the high ways and hedges," and the streets and lanes of our cities and villages, and as it were, "compelling," the children to "come in," to these nurseries of the Christian Church.

The editor of this paper has recently visited Cincinnatti, Ohio; and on Sabbath afternoon, the 17th inst., it was his privilege to witness one of the most interesting scenes his eyes ever beheld. The several Sabbath Schools connected with Dr. Wilson's church, (seven in number,) composed of about eight hundred children, were conducted into the meeting house, by the superintendants and teachers; when a very interesting and appropriate address was delivered by the pastor of the church to the children, teachers, and patrons of those Schools. During the exercises of the afternoon the children united in singing several hymns, from the Sabbath School Collection. Truly the time appears to be coming, when our "children shall be as aforetime," "shouting hosannas to the Son of David."

The number of Sabbath Schools, and Sabbath School childrenin Lexington, and the vicinity, has been considerably increased this Spring. There are now Schools in the Episcopal, the Methodist, the Baptist, and both of the Presbyterian churches in this town. The one taught in the 1st Presbyterian church has in regular attendance, from Sabbath to Sabbath, between 230 and 240 children, and the number increasing; besides three branch Schools in the vicinity, lately commenced with very encouraging prospects. The following paragraph has been communicated to us, giving an account of the formation of one of these branch Schools, on the last Sabbath.

Mr. Skillman—It will gratify you and the religious public to know that Sabbath Schools are multiplying. The time was, when they were confined to cities, towns, and villages; but the importance of having one in each neighbourhood is beginning to be felt; and I hope the period is not distant when every tract of inhabited country, embracing three or four miles, will be blessed with a Sabbath School.—On yesterday, three miles from Lexington, (on the Versailles road,) a few individuals, who feel, in some degree, the value of Sabbath School instruction, met at a school house, previous notice having been given, where they, after a sermon delivered by the Rev. N. H. Hall, suitable to the occasion, organised a School of about forty scholars. Fourteen or fifteen persons, qualified to teach, voluntarily offered their services as teachers. We expect the School will increase to more than twice its present number. May God smile on and prosper Sabbath Schools every where.

A FRIEND TO SABBATH SCHOOLS.

EXEMPLARY BENEVOLENCE.

Extract of a letter from the Rev. Wm. Dickey, to the Editor of the Western Luminary, dated,

Bloomingburgh, Ohio, May 15, 1829.

Mr. Skillman,

A good old woman in the county of —— who fears God and wishes well to the Redeemer's kingdom, gave 75 cents to the Agent of the Tract Society. She is a daughter of affliction, and lives in the vale of poverty. The Agent inquired how she was able to spare so much! She said that the Lord had been good to her, and that she sometimes feared that she should have all her reward in this world! "Why," said she, "I had a turkey. Last Spring she laid eight eggs—she hatched, and succeeded well; for they all came out. I fed them with bran and bread as I could spare it, till they were big as pullets.—But my means failing, they disappeared for three or four months, and I feared that I should never see them again. At length they retuned all safe, and the young ones big as their mother. Providence had directed them to a gentleman's farm, where they found plenty, without injuring him." The good old woman had sold one of her young turkeys, and thus she was able to contribute so largely! Would that all who read the Luminary would go and do likewise.—This little story might provoke very many.

CHOCTAW ACADEMY.

May 20, 1829.

Mr. Skillman,—Please give notice in your paper that our exhibition at this academy will take place on Thursday the 11th June. Respectfully,

THOMAS HENDERSON.

INTEMPERANCE.

For the Western Luminary.

Mr. Editor,

A late number of your paper contained the constitution of a TEMPERANCE SOCIETY, recently established in Georgetown, Ky. The intelligence of such efforts, must be gratifying to every friend of good order and sound morals. Surely there is not a heart, possessed of a single spark of benevolence, that would not rejoice at the suppression of an evil, which, like the fabled Scylla and Charybdis, is daily alluring thousands into its embraces, only to accomplish their destruction.

Let those remember, who refrain from pledging themselves to abstain from all intercourse with this siren destroyer, either from pride, or the love of animal indulgence, or any other cause, that such was not the course of the blessed Paul, when, in the benevolence of a heart overflowing with love to his God and his fellow-creatures he declared, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make by brother to offend."

If this duty can only be performed by a sacrifice on our part, what duty is more clearly inculcated in the sacred Scriptures, than that of making personal sacrifices for the welfare of our fellow-creatures! Who that deserves the name of man, could be unmoved while some dreadful plague was devastating the country, and sweeping off its "millions at a meal!" Who could stand tamely by and see his friend gasping in the embrace of some fell beast of prey! Who could witness unmoved the bark of his neighbour drifting into the vortex of some fearful whirlpool! And yet, Mr. Editor, how faint an image do these natural calamities convey to our minds of this awful vice which is now laying waste the moral world! There is a plague which is filling the souls of men with the foul leprosy of sin. Many of our fellow-creatures are in the embraces of that fell destroyer, whose poisonous wounds will rankle in their souls through eternity. Many are drifting, and many, very many, already ingulphed in this dreadful whirlpool of intemperance, which, without a timely escape, will drown their souls in perdition. In view of these solemn truths, if we cannot rescue those already ingulphed, shall we not, by prompt and untiring efforts, at least endeavour to preserve our children from a similar fate! C.

PROGRESS OF REFORM.

Gardiner, Me.—A large proportion of the traders in the village have discontinued the sale of spirituous liquors in drams; and some have discontinued the sale of it altogether. At a town meeting held several months since, a vote was passed by a large majority of the citizens, instructing the selectmen to give no licenses to retailers who persisted in the practice of selling drams; and a disposition seems to be evidently manifested in the public, to sustain the efforts of the friends of temperance in their measures for reform.

Middlesex County, Ct.—At the seventh monthly meeting of the Society, Delegates from fourteen auxiliaries were present, who made favourable reports respecting the cause of temperance, and who returned fifty-six new male members for the last month; making 800 men within our limits, who are now commencing the labours of the Summer without the use of ardent spirits. The increase of females was much greater.

Tolland County, Ct.—A meeting of merchants and retailers was held in Tolland County, March 27, at which it was resolved not to keep for sale, after the first of May, any of the cheap kinds of distilled liquors, and to endeavour to dissuade customers from the use of other kinds, except as a medicine. The meeting was adjourned to the last Wednesday of May to consider what further measures ought to be adopted, and to form a County Society, &c.

Putnam County, Georgia.—At a meeting of the Georgia Temperance Society, the following statement was made by the delegate from Putnam County: "One man, who had been formerly given up to intoxication, was struck with the object which our constitution aimed to accomplish, and procured a copy, though he had no expectation, dram-drinking was so fashionable in his neighbourhood, that a society could be formed in it. However, he ventured to read the constitution to some of his neighbours, and to his surprise, all but a few approved its objects, and, without a society, agreed to conform to its rules! We are convinced that since the subject of Temperance Societies has been agitated and formed in the State, not less than 1,000 families have wholly given up the use of ardent spirits, and 1,000 more use not half the quantity which they *did* two years ago."

The Grand Jury of Lucerne County, Pa. have presented the use of ardent spirits in the Jury room as grossly improper, &c. and pledge themselves to discourage the custom.

The storekeepers in Ebensburg, Cambria county, Pa. have entered into an agreement *not* to treat their customers or others with ardent spirits, in their stores, nor permit it to be done by their clerks. This is a good example and is worthy of being imitated.

A State Temperance Society has been formed in Charleston, S. C.

NO MARKET.

The agent of a commecial house in Bordeaux, on a visit to this city for the annual orders, as usual, for Brandy, not meeting with any success, paid a visit to the Philadelphia customers of the house which he represents. Returning in a few days, he complained bitterly to a friend of ours, that neither in New York nor Philadelphia could he obtain an order for a single pipe!—*N. Y. Spectator.*

There were sold in Putnam County, Georgia, in 1827, more than $30,000 worth of spirits! This County contains about 16,000 inhabitants, about two dollars each for every man, woman, child, and servant!

The body of a man by the name of Butters, was found lately in Jaffrey N. H.—he having perished in the snow storms of March last. Search was made for him at the time without success, but on the disappearance of the snow, he was found in a sitting posture with a rum bottle by his side!

REVIVALS.

REVIVAL IN GLASGOW, KY.

Extract of a letter from the Rev. Caleb Weedin, to the Editor of the Western Luminary, dated

Glasgow, May 12th, 1829.

Mr. Skillman—As the readers of the useful columns of your Luminary have read an account of the revival in Glasgow, in all probability many of them are anxious to learn the result, together with the present prospects of the same. For the consolation of such, I have the pleasure of saying, "the Lord has done," and is yet doing, "great things for us, whereof we are glad." In the town, religious excitement has very much subsided, so that convictions and accessions to the church are by no means as frequent as formerly: one cause of which is, there are not so many materials to operate on. Yet nevertheless, the meliorating influence of the revival is sensibly felt by all classes of society; so that the noble, the ignoble, the bond and the free, are alike drawing water from the wells of salvation, which happifies the souls of those who drink, and causes them publickly to evince that they are born of God, and are truly thankful for the gift of the Saviour. Not only are the good effects of it witnessed in every class of society, but in the several avocations of life: in the domestick, political and religious circle. It lightens the burthen of the farmer—it excites to industry the mechanick—it moralizes the principles and motives of the man of profession—it reposes confidence in the statesman—and sweetens the toils of the clergyman. Which all go to prove, that the work is not of man, but of God. Notwithstanding all that objectors may say or do. The best way to judge of causes is by their effects.

Since my last letter, there have about thirty joined the Cumberland Presbyterian Church here, besides a good many that have joined the Baptist and Methodist. The work is spreading further and wider in this, and the adjoining counties, than at any former period. In the county around, there are more joining the Baptist church than any other. Numbers are added to the Lord's side daily, which has a moralizing influence upon society in a manner long desired by the faithful. The current of moral principle and influence which has long been impeded by the bulwarks of Satan, (the vices, &c. of the day,) being graciously replenished from the fountain head, begins to rise above every obstruction. and roll its vivifying waves through our barren and thirsty land. The consequence is, the wilderness and solitary places are made glad, and the desert begins to rejoice and blossom as the rose. The parched ground is becoming a pool, and the thirsty land springs of water. A soul-cheering reaction is taking place. Darkness begins to roll back upon itself, and the light of truth is breaking forth from obscurity, and penetrating the deepest recesses of the hearts of many, so that the eyes of the blind are opened, the ears of the deaf unstopped, the lame is made to leap as an hart, and the tongue of the dumb is heard to speak forth the praise of the Redeemer. What is also pleasing to me, among the many of my acquaintance who have made profession, to my recollection not one has apostatized, and there are but few who give any reason to doubt the genuineness of their piety. May the Lord's kingdom continue to come with unparalleled power, and over all prevail.

REVIVAL IN ALBANY N. Y.

Extract of a letter to the Editor of the Philadelphian, from a friend in Albany.

"In the good Providence of God I have been permitted to spend the time in this city since the 20th of January. No intimation was given me at first that a revival was expected—on the contrary, when a hope was suggested to those who associated in prayer for the outpouring of the Holy Spirit, that some tokens of His special presence were already manifest, "they were slow of heart to believe"—their reply was, "there never was such a thing as a general revival of religion in any church in this city since it was founded, and we are afraid there is no such blessing in store for us." But the Lord has been better to them than their fears. Early in February, a 4th Presbyterian church was organized with about fifty members, by the Rev. Edward N. Kirk, pastor elect. The occasion was peculiarly solemn, and the obligations enjoined upon them exceedingly impressive. The communion season followed, when eight were admitted on confession of faith, and seven by certificate. That reviving day will long be remembered—the people of God began to rise on the wings of faith, and to feel that the King of glory was drawing near—heavenly influences descended gently—it was not the whirlwind nor the earthquake, but "the still small voice." The operations of the Spirit have been highly interesting upon young persons and children. A prayer meeting of females of that class that commenced with a few have increased to thirty. In the first stage of the revival a large proportion of the subjects were females—the aspect of the anxious meetings has lately been changing to males."

New Jersey.—We learn, with great pleasure, that there is a signal manifestation of the rich graces of the Spirit of God in the churches at Morristown, Basking Ridge, and Lamington. In the first, the work of grace is spreading from family, to family over that very great congregation. In Basking Ridge we learn, there are on a moderate calculation, 300 precious souls under deep and pungent exercises. Many have obtained hope and comfort through grace. It is added by our informer, that there is scarcely a family in that congregation, where there is not some good work going on. And there are, at least, 260 families in it. The pastor of that church is a pupil of the late Dr. Livingston, and preaches the pure doctrines of Christ, with plainness, simplicity, and ardour.—More particulars again.—*Ref. D. C. Mag.*

Kingston N.Y.—The work of God's Spirit goes on in the most encouraging manner in this church. At the communion in the end of December last, forty-one were admitted on confession: and at the communion in April last, fifty one more were added. That is ninety two precious souls gathered into the fold within a few months. The work of grace is still going on as powerfully as ever. This is communicated to us by the pastor, the Rev. Mr Gosman. —*ib.*

The South.—Alabama begins to be visited by revivals. Georgia feels their influence from the cottage to the court. Along the Savannah above Augusta to the Mountains, including from 25 to 50 miles wide there is not one presbyterian clergyman. The earnestness with which these needy people intreat us on this side of the river to come over and help them, because the ministers of their own state are too few to afford them assistance, is doubly painful to ourselves who are compelled to see the churches of our own presbytery expiring for want of labourers. We sometimes go over, and often every sermon is rewarded by conversions from among a people hungry for the bread of life.

Lately two of our brethren spent five days in Franklin Co. Georgia, and more than fifty hopeful conversions are already the fruit of their labour.—*Home Mis.*

NASSAU HALL.

A correspondent of Poulston's Advertiser remarks that it is nearly one hundred years since the spire of Nassau Hall in Princeton first glittered in the sun beams—and yet no instance of death has been known to occur among the students while connected with the college; not a student lies buried in the church yard. The venerable name of James Madison is found on the college catalogue, and the names of twenty who have been or now are presidents of colleges, besides a host of others distinguished in various walks of life too numerous to mention.

INTOLERANCE.

A bill has been proposed in the Legislature of Illinois, providing that any person who shall, on the Sabbath, disturb the peace, by begging money or any other thing for the support of Missionary Societies, Bible Societies, or Sunday Schools, shall be fined in any sum not more than fifteen dollars, nor less than five dollars.

FOREIGN NEWS.

Mobbing a Prime Minister.—The Duke of Wellington, says a London paper of March 20, was very roughly handled on leaving the House of Lords last night. Several hundred persons surrounded his Grace, and assailed him with the most opprobrious epithets, and every sort of discordant yelling. The noble Duke endeavoured by spurring his horse, to escape from his tormentors, but the effort was vain; they followed him to his residence in Downing-street, and, had it not been for the spirited exertions of the police, a large posse of whom had been placed in attendance, their dispersion would have been somewhat difficult.

Popish Members of Parliament. —The number of Catholic members whom the relief bill will send into Parliament from Ireland, will be eighty five, and five more will be chosen in England. The English peers whom it will admit into the House of Lords, are the Duke of Norfolk, the Earl of Shrewsbury, Barons Stourton, Petre, Arundel, Dormer, Clifford of Chudleigh, and Stafford, besides which the two Scotch Catholic Earls, Traquair and Newburg will be eligible to the Upper House.

Americans in an Affray.—A French paper says, "Deplorable affrays have taken place in port Mahon, between the sailors of the American frigate the Java, and the sailors of the French corvette Pomona, and the brig Faune. On the evening of the 15th, M. Mesnard, midshipman of the Faune, was cruelly assassinated at the gates of the town, by some American sailors."

Portugal.—On the 6th of March, five officers who were implicated in the designs of Moreira, including Moreira himself, were hanged, and their heads afterwards exposed upon the gallows on pikes. Two other persons who were brought out of prison with them, are to be sent to Africa in chains. The court sentenced these unfortunates to be transported for life; but their blood only would satisfy Miguel; and instead of using the prerogative of mercy, he insisted upon a sentence of death, and the Judges complied. More executions were expected both at Lisbon and Oporto.

A Lisbon paper of March 9th, mentions that his Majesty had been pleased to dismiss from their stations a number of professors and members of literary institutions on account of "unsound principles." by which we understand principles not entirely subjected to his odious and detestable tyranny.

Turkey.—The belligerents appear to be getting again in motion, as the season begins to open. The Emperor of Russia was to leave his capital on the 3d of May. In the Archipelago, as a letter received at Marseilles declares, the Russia fleet have destroyed that of the Viceroy of Egypt in the port of Suda, near the capital of Candia.

MARRIED,

In this town on Tuesday evening the 19th inst. by the Rev. Mr. Hedenberg, Mr. Ignatius T. Cavins, printer, to Miss Sarah O. Caudry.

On Wednesday evening last, by the Rev. Dr. C. W. Cloud, Mr. Albert Hickman, to Miss Harriet Grimes.

OBITUARY.

"Blessed are the pure in heart, for they shall see God."

DIED

On the 8th inst. at Jonesborough, East Tennessee, in the 18th year of her age, Susan Hart Nelson of Danville, Ky. the only daughter of the late Rev'd. Samuel K. Nelson, and grand daughter of Isaac Shelby deceased.

This truly amiable and pious young lady had been labouring under a Pulmonary complaint for six months; and was travelling for the benefit of her health, when the melancholy and unexpected news of her death reached her friends and relatives in Danville.——

——a solemn warning to the young.

So fades the lovely blooming flower.

NEGRO CONVERTS AT LUCEA.

The journal of a missionary, in the service of the English General Baptist Missionary Society, records the following conversation, held with a female negro slave at *Lucea*. The prominent essential marks of the work of the Holy Spirit are the same in all nations; the only difference is, that each "speaks in its *own tongue* the wonderful works of God."—

"To day had an interesting meeting in the country among the settlers. After service, I catechised a few children, who generally meet me for the purpose every month. This being done, I got most of my negro hearers around the table, and asked them all some plain and easy questions for their further instruction. Many of these seemed seriously impressed, and desirous of living to God. The conversation I had with an old black woman, deserves particular attention. On my requesting to know whether she was a sinner, she replied—"Massa, my heart grow so big with badness, till me no know what to do."

"What makes you feel so?"

"When passun come, me curse my pickaninny;* me curse de fowl; and dis trouble me much."

"What do you do when you feel trouble in your heart?"

"Me pray to Massa Jesus, to clear my mind from all this badness."

"What do you say, when you pray?"

"Me pray for Massa Jesus to forgive me cursing pickaninny, for cursing fowl, and other bad things which me do."

"Is it for your own goodness, your own good word and deed, that you pray him to forgive you?"

"No; me done badness; him do all good for me."

"What did he do for you?"

"Him died upon de cross for me, and shed him blood."

"Will Jesus pardon you?"

"I hope so, massa."

While this poor woman was giving these answers, several of the coloured people, who listened to our conversation, were deeply affected, and wept much. In some others it created a pleasant smile. Several persons in the neighbourhood of this place (Ginger Hill) have become inquirers; and from their serious deportment and regular attendance on the means of instruction, I hope they are devoted to Jesus."

*Child.

From the Philadelphian.

"SEE THAT YE FALL NOT OUT BY THE WAY."

All who love the Lord Jesus in sincerity and truth are brethren, members of the same family, and have espoused one common cause; and it is infinitely important to religion, that Christians of different denominations should exercise love and forbearance to one another, for we are told that love is the fulfilling of the law. In this happy land of civil and religious liberty, there are various sects who are all in their own way striving to do good, and to communicate, and wherever we hear that a blessing has followed their labours, we ought to wish them God speed.

But how hard it is to bring out into full practical operation the divine precept—be not overcome of evil, but overcome evil with good; how difficult when we are reviled to refrain from reviling again. When a controversy begins and is continued by Christians, on doctrinal points or church discipline, it is not enough to say that we did not originate it, for if it was wrong to commence it, surely it must also be wrong to keep it up by answering *every* slander, or defending *every* doctrine that happens to be impugned. Oh! how should christians pray for poverty of spirit, that they might bear with meekness the vexations of life; and doubtless, if we act with an eye single to the favour and glory of God, we shall soon learn to pursue the even tenor of our way, regardless alike of censure or applause.

Every thing that has a manifest tendency to engender a spirit of hostility or even jealousy between different denominations, ought indignantly to be frowned upon by every christian. Brethren of the same family ought to see to it, that they "fall not out by the way," and that they do not by their unholy bickerings retard the "latter day glory." If we would accelerate this glorious period, let us bear one another's burdens, let us not be prone to find fault and to resent every unkind and harsh remark, but seek to exercise that "charity which beareth all things, which hopeth all things, and which thinketh no evil."

ERASTUS.

Alexandria, D. C. April 2d, 1829.

From the Connecticut Observer.

RELIGIOUS CHARITIES.

Some persons reserve all their charities to be performed by their last will and testament. They seem to care but little in regard to important objects of benevolence in their life time, and purposely reserve all they intend to do to be discharged when they die, or after their surviving relatives are dead.—And with these views of charity, it is no uncommon thing for individuals to publish their intentions, or to signify what their last wills are for years before they die; and in this manner acquire the reputation of being wonderfully benevolent; when that benevolence is only in intention, and may never take place. Such kind of charity is not worth much in the scale of benevolence. When men die, they are under a necessity of leaving their property behind them; and it is often the case, that their charities, which had been previously announced, and in consequence of which, they had been thought wonderfully benevolent, are otherwise appropriated in the last will and testament. It will be remembered, that the last will and testament is that which remains in force after the death of the testator, and this does not always happen to be the same that was published in the life time of the testator. It is undesirable that men should deceive themselves in this manner, in regard to their own character; or that expectations excited in others in regard to their benevolence by means of publishing their wills in their life time, should be disappointed. It is a much surer way to dispense charity, as we pass along in life, and it affords much higher evidence of christian holiness. I have no objection to a man's doing all he can by his last will and testament; but I am unwilling to see it all reserved to that period, and to learn that he has no bowels of compassion while he lives. I would say, let men be benevolent while they live; let them extend their charities according to their ability, among the many objects of benevolence around them, and let them exhibit the benevolent spirit of the Gospel in their lives; unless they do this, it will be in vain to expect it in their last testaments. Were the wealthy misers of our country, from whom not a cent can be drawn for any public benevolent object, to have their hearts opened to give according to their ability in charity, the means of benevolent effort would be vastly increased; but the last will and testament of such, whatever it may prove to be, cannot carry on the face of it very decisive evidence of christian character. E.

PASTORAL FAITHFULNESS.

[Furnished by an aged Clergyman for the Pastor's Journal.]

I send you this small scrap for the encouragement of faithfulness in those who are called to 'watch for souls as they that must give account.' I was called to visit a young married woman, who was going down with the consumption. I asked her how she felt under a view of her declining state, and the prospect before her of soon taking her exit from time to eternity? Her reply was that she felt willing to die, if it was God's will. I asked her many questions to learn the nature of her resignation, until I was satisfied that she was a stranger to true gospel reconciliation, and holy submission to the will of God. I then pointed out to her the difference between a true and false submission, and the dangers of being deceived. I then left her that she might examine herself. On visiting her again, soon after, I found her in the same confident good opinion of her state. I again conversed largely on the danger of being deceived, but to no good effect. She still felt easy and secure in what I thought a false hope. I felt deeply interested for her, as I found she must soon die, and, as I feared, go into everlasting misery. I thought it my duty to tell her plainly what I feared about her case, but I concluded she would be greatly alarmed, and her mother setting by her bed weeping, that they would both think I was uncharitable. I therefore felt I could not tell her what I thought of her condition. I left her again; but after having departed, my conscience reproached me for unfaithfulness to a dying soul. I resolved I would be faithful the next visit, but when the time came I feared to do it, and besides, Satan and my unbelieving heart suggested that it would do no good, but only afflict the family, and grieve the dying youth, and set them all against me. In this state of mind I visited her, almost every day, for a week. When by her, I felt it my duty to tell her plainly my fears about the state of her mind, but *could not*. When away from her, my conscience reproved me, and I had no peace. At length I resolved to *do my duty*, and leave the event with God. I accordingly told her, I was a poor ignorant man, and did not pretend to know the heart; but I felt it my duty to tell her my opinion, and that I hoped she would receive it as the opinion of a friend, though she might think I misjudged, for I meant it for her good. I then told her, I feared she was wholly deceived about the state of her heart. I said to her, you think you love God, love the Saviour, love God's people, but I fear you never had any of the love of God in your heart. You think you are prepared to die and go and be with Christ, but I fear you have never seen your need of a Saviour, for you have never seen your sinfulness. I believe your heart is in a very different state from what you think it is. Instead of loving God, in heart, you appear to be at enmity against him. Instead of loving the Saviour, you have always slighted him, and you seem to know nothing about that love which unites the hearts of God's people, one to another. As soon as I had answered my mind, she cried out "Oh I think you are very censorious and cruel." I then replied, I hoped it might

prove that I had misjudged, but from her answer, I was more convinced than before, that I had judged right enough. You thought you loved me, but now, you see your heart, that you *hate me, because I tell you the truth.* I said other things, as I thought proper, and left her and her mother, in a flood of tears. The next day, she sent for me, and, as soon as I entered the room, she cried out, "Oh Mr P I find you have told me the truth, I find I have just such a heart as you told me I had. Oh what shall I do?" I then conversed with her, as I judged suitable, and left her The day after she appeared not only to renounce all her own righteousness, as filthy rags, but to cast herself wholly on the mercy of God, and Jesus Christ became her only hope Now she, and her mother, were ready to thank me for my faithfulness to her soul. The day after, she died, apparently in the peace and love of God. J. P.

ADDRESS OF THE SOUL TO THE BODY. ON THEIR SEPARATION AT DEATH

Body, farewell! Go, take thy long, long sleep in thy kindred earth! Thou hast done me many and great services. Through thy eyes, I beheld the glories of creation; of the heavens above, which proclaim the glory of their Maker; and of the earth, whose beauty in all the diversified scenery of land and water, hill and dale, with all the endless variety of creatures, animate and inanimate, show forth the wisdom, power and goodness of the Lord. By them I was enabled to read the word of God, the great charter of our salvation. Through them mind communicated with mind, in griefs and joys, without the intervention of words.

Through thy ears, I have been delighted with the harmony of sounds, the melody of the human voice, and the sweet notes of the woodland songsters By thee, I heard the joyful tidings of salvation by a crucified Saviour, and enjoyed the society of christian and other friends.

By my union with thee, I have been regaled with the fragrance of the rose and the violet.

By thy tongue, which was thy glory, I have been enabled to communicate my thoughts to my fellow men, and shew forth the praises of the Most High.

Through thy means, I have transported myself from place to place, and thereby multiplied the enjoyments of social life.

Whilst I acknowledge my obligations to thee, I must, at parting, remind thee of the injuries I have sustained by thy means Thy eyes, which were given for the glory of God and thy comfort and enjoyment, have been an inlet to much evil What crowds of temptations have assailed me through thy neglect in not keeping a strict watch at this principal gate. How often hast thou overlooked the handy work of Jehovah, or gazed on the wonders of creation, unconscious of Him who gave the sun to rule the day, and the moon and stars to rule the night. How often hast thou gone after forbidden objects, and thereby brought guilt and darkness upon me

Thy ears, which should have been enlightened only with truth, have often listened to the voice of the flatterer, and to the whisper of the slanderer.

Thy tongue, which should have been guided by the law of love has been often like the piercing of a sword; thy speech has often been destitute of christian simplicity, and out of thy mouth hath come forth blessing and cursing.

How much of my precious time has been occupied in sleep, and in providing for thy wants; how importunate hast thou been for the indulgence of thy animal cravings These have too often unfitted me for higher and nobler exercises

Thankful indeed would I be, that by thy pain and sickness, I have been taught patience and resignation to the will of God and a daily sense of my absolute dependence on him for every thing

We have travelled together for more than three score and ten years; our union has been close and intimate; goodness and mercy have followed us all the way. Yet I cannot help feeling much at the thought of parting; but the prospect of being again united when the voice of the archangel and the trump of God shall awake the dead, cheers me. Then shall we meet in far different circumstances. Thou wilt soon be committed to the dust, a mass of corruption—then shalt thou be raised in incorruption; now in dishonour—then in glory; now in weakness—then in power; now a natural body—then a spiritual body, like the glorified body of the adorable Saviour.

How glorious the change! No more sin, nor sickness, nor sorrow; no more consumption of time in sleep, for there shall be no night there; nor in providing for thy wants, for the Lamb, who is in the midst of the throne, shall lead us to living fountains of water, and God shall wipe away all tears from our eyes.

THIS WORLD IS NOT OUR HOME.

Let us suppose a traveller in some distant country who met with nothing but insults and reproaches on every side, how gladly would he anticipate the period when he should be re-united to his family and friends. This hope would cheer his spirits amidst all the calamities it might be his lot to endure

Such is the case with the true follower of Christ. Well persuaded that he is but a "stranger and pilgrim here," as were his fathers, he esteems not this world his resting place, but seeks a better, even a heavenly country. Amidst the numerous trials and sorrows that necessarily await him in his passage through this "vale of tears," he rejoices in the consideration that the time is fast approaching when the wicked shall cease from troubling, and the weary shall be at rest. Most of the troubles that afflict the Christian will be found on examination, to be the result of confining his hopes to this life. "We all get wrong," as a pious lady observed, "the moment we forget that this is not our rest." Though every day's experience fully proves the unsatisfactory nature of every earthly enjoyment; yet such is the present depraved condition of man, that he is too frequently forgetting this, and fixing his hopes on something in this world. Thus he plunges himself into distress and sees a further confirmation of that important truth,—that the blessed Saviour is our only satisfying portion. J. W. S.

Life.—Life is divided into two portions: that which is gone is a dream, that which remains, a wish.

TEMPER.

Ladies, especially married ladies, ought to know that men are what elderly maidens are apt to denominate "strange creatures,"—and here by the way, we do not mean 'strange' because they refuse to marry when they can, but 'strange' because they become disaffected and dissatisfied and indifferent after they are married. Now in order to prevent or remove this mental indisposition, every lady should be careful to exhibit only her most endearing properties. If at times (and we must suppose it to be *occasionally only* that such an event *could* happen,) she finds herself *out of temper*, she should withdraw from the family circle, and in some secret retreat await the settling of the turbid waters. Nothing among the common occurrences of domestic life, will sooner exasperate a husband, than a wife's ill temper. Next to ill temper comes what is termed an irritable and fretful temperament. This is by some considered as the least infirmity of the two—but we say, woe to the man who has the latter to contend with; better can he endure the periodical blows of a woman's weapon, (a broom stick,) than the pitiless pettings of a continued storm.—*Con. Mirror.*

USEFULNESS OF TRACTS.

[*From Mr. Albert Hale, Agent in Georgia.*]

The following anecdote of the usefulness of Tracts in bringing a lady to the Saviour, was related to me by a young lady, who is a collector in one of the Tract Associations in Charleston:

While engaged in obtaining subscribers, she felt some degree of hesitation about calling on a certain lady who belonged to the congregation, because she was in low circumstances. At length, however, she concluded to call; when, to her surprise, she found the lady entered very cordially into the plan of the Society, and became a subscriber. She said to the collector, that Tracts had often been given her years before; but she had given them to her children, and scarcely ever read one herself. But, recently, one was sent her by a particular friend, with a request that she would read it. She read it, and the Holy Spirit carried the truth home to her heart, and she found no peace till she found it in Christ. She is now heartily engaged in the Tract cause, feeling how much she is indebted, under God, to Tracts for all her hopes for eternity.—*Am. Tr Mag.*

FIRST CHEROKEE EXECUTION.

The following is an account of the first execution which took place in the Cherokee nation under their new code of laws. It happened about a year and a half since, and was communicated by Mr. Chamberlain;—

We were informed by Mr L who returned last night from Chatooga, that Roads, a Creek man, residing in this nation, had a regular trial last Friday, for murder. He was condemned about noon, and executed on Saturday, between the hours of 12 and 1. He says the jury were all in tears when they brought in their verdict The judge was much affected when he pronounced the sentence. All the men, women, and children present, fasted from the time he was condemned till after his execution; and were most of the time engaged in praying, singing and exhortation. The prisoner took an active part in the devotional exercises He stood in the cart under the gallows, and delivered an affecting address; after which he joined with the people in singing a hymn, and then kneeled down over his coffin and prayed.

This person was the first that was ever hung in the nation; and if we compare the order and feeling manifested on this occasion, with scenes that have taken place in former years, we shall see that the gospel has had a very sensible effect upon their minds.—*Miss. Herald.*

Poetry.

From the Christian Advocate.

RELIGION.

When life's tempestuous surges roar,
And ills on ills combined,
Arise to engulf our dearest hopes,
Religion calms the mind.

When fortune's adverse current rolls,
And no retreat we find—
Even then amidst its lashing waves,
Religion calms the mind.

When ruthless Death's relentless grasp
Has to the tomb consign'd
Our nearest, dearest, firmest friends,
Religion calms the mind.

And when in contemplation's hour,
We lay the world behind,
And eye, remote the monster's form,
Religion calms the mind.

When fell disease invades, and mocks
Nature and skill combined,
While dread eternity's in view,
Religion calms the mind.

Hail! heaven-descended, peaceful guest,
To no one clime confined;
Most distant tribes may too exclaim,—
"*Religion* calms the mind."

O! light my soul in death's dark hour,
With heavenly visions kind;
In raptures may I then exclaim,—
"*Religion* calms the mind."

MISCELLANY.

MONTHLY CONCERT.

The *indefinite* character, generally, of our Monthly Concert exercises is a matter of frequent complaint; and would seem almost to authorise the inference, that the specific object of the original institution is forgotten. The following communication, from a Correspondent of the Vermont Chronicle, contains some profitable hints on the subject, which we have thought might be appropriately used for the purpose of stirring up the minds of some of our readers, and preparing them for the duties of the Monthly Concert.

Philadelphian.

I will give, in this paper, an account of a Monthly Concert, which I attended in a different place from that mentioned in my last. At the hour of meeting, I bent my steps towards the place of prayer, and had the pleasure as I approached the door, to find myself in company with several others, who entered the room at the same time with myself. Being a stranger, I seated myself in a retired part of the room, and was, I believe, unnoticed, except by a few who sat near me. While I was taking my seat, the minister entered. By the number who were present—though it was not half as large as it might have been, considering the population of the place—I concluded that there were some of the people who *loved* the Monthly Concert. The minister, without waiting till all had come in, commenced the exercises by reading four stanzas of a Psalm, which contained double that number. By the time these had been sung, most of the worshippers, who came at all, had entered the room, and our number was much larger than I had been accustomed to see in places of about the same population. Now, thought I to myself, I will endeavour to ascertain, if possible, why so many attend this meeting at this place. The minister rose to pray. By his very first expressions, I perceived he was going to lead our minds and feelings away from ourselves. His views were spread at once over the globe. He blessed God for his promise to give the kingdoms of this world to Christ. He gave thanks for the system of benevolent effort to extend the gospel to every creature, which characterizes the present day.—He praised God for the success which had already attended the efforts of Christian Benevolence. He prayed specifically for the success of each of the more prominent branches of this one great cause. In short, he seemed for the time, to forget himself and his own people, except as they formed a part of that great company, in every part of the world, who united at that precious hour, in offering the prayer—*Thy kingdom come.*

At the close of this prayer, three stanzas were sung. Then, in an address of about ten minutes, the minister detailed some interesting facts in relation to the Palestine Mission. A brother was then called upon to pray, who, if I might judge from the appropriateness of his topics, and language, and from the apparent fervency of his spirit, understood very well the object of the Monthly Concert. The minister then continued his remarks about ten minutes longer, stating some additional facts, and endeavouring to excite the sympathy and aid of his people in favour of those who were destitute of their privileges. A third prayer was then offered up by a brother, who, though he seemed to pray like a good man, was so intent on obtaining a blessing for the church and society with which he stood connected, that he apparently forgot, till near the close of his prayer, the occasion which called us together. I should have liked his prayer at any other time, but it was not a Monthly Concert prayer. I afterwards heard on inquiry, that he was a man of worldly spirit, who did not love to contribute of his substance to build up the kingdom of Christ, and who, by being apparently very zealous for a revival of religion in his own neighbourhood, seemed to flatter himself that he was a very good Christian, though he was unwilling to sacrifice his worldly interests for the promotion of the cause of Christ. This account reminded me of several whom I had known in different churches; a class of professors, very zealous for revivals, but unwilling to deny themselves, and of doubtful character and prospects.

But to return from this digression. After the prayer last mentioned, the minister asked if any one present had a remark to offer. An individual arose, and in a short and touching address, set forth the duty and privilege of letting our *alms* accompany our *prayers*. This man, when he had done speaking, was called upon to offer the concluding prayer. I was particularly struck with the spirit of expanded benevolence with which he seemed to breathe forth his desires to God. He pleaded for the descent of the Holy Spirit on a *world* of sinners. He seemed to embrace all mankind in the arms of Christian benevolence, and to be bearing them upward to holiness and heaven. When he had concluded, a contribution was taken, and the meeting was closed by singing the Christian Doxology in the tune of "Old hundred."

As I left the room, I felt that I had, in reality, attended a *Monthly Concert*. I was interested, and all who were present appeared interested, with the meeting. "It was good for us to be there." Those who were present at that time, I verily thought, would be likely, when the season returned, to attend again. With the exception of a single prayer—which, though good in itself, did not belong to that occasion—every thing was appropriate. I could not help breathing forth the desire—'O that every church in our land and in the Christian world, had such a Concert!'

MISSIONS.

Suppose then the worst; let the ravages of time or the violence of persecution efface every memorial of your labours among the heathen, they cannot efface all. So they have swept away the labours of Paul of Ephesus, at Corinth, and Philippi, but his missionary journal, his letters to the churches planted in these cities, remain still, and will remain forever.

The cause of Missions is the cause of God; there is divinity even in their ruins; the very dust and stones thereof are of more value than the choicest treasures of the earth. Go on then, with new vigor in a cause in which ultimate success is certain, and in which fresher laurels would be gathered, even in a temporary defeat, than ever twined around the brow of this world's conquerors.—*Fifth Report of the Auxiliary Society of Hartford, Conn.*

THE JEWS.

The following article is from the "Literary Writer."

COUNCIL OF JEWS.

It is not generally known, that a council of Jews assembled in the plain of Ageda, in Hungary, 1650, to examine the Scriptures as to the divine character of our Saviour.—The King of Hungary, being opposed to the reformed churches, would not permit them to send any of their ministers to the place, but allowed several priests from Rome to be present.

The council consisted of 300 Jews, who proved their lineage, while a very large number, whose descent was not so pure, were excluded from assisting in the discussions. A great crowd of persons were present as spectators.

One Zacharias, a Levite, opened the meeting with the proposition—Was Christ come, or was he yet to be looked for? A vast number of Old Testaments were examined and compared, and great disputes arose in relation to this part of the subject. A majority declared in the negative.

The question was—How should the Messiah come, according to the Scriptures? Some contended that he should come as a temporal prince, others believed that he had come, and others asserted that Elijah was the Messiah.

The next thing they considered was—Who was the person that was crucified and called himself the Son of God?

The Pharisees said that he was an ordinary person, of mean birth, disobedient to the laws of Moses, and a worker of miracles by magic arts. Others strongly replied to them, and maintained the contrary. This dispute was not decided, and great confusion arose among the disputants.

On the seventh and last day of the session, the question was raised—"If Christ be come, what rules hath he left for his church to walk by!" As they would not credit the New Testament, the Catholic priests were permitted to address them. These persons endeavoured to set forth the authority of the Pope, his infallibility, the doctrine of the real presence, the invocation of the saints, and prayer to the Virgin Mary. But the Jews, being exceedingly angry, tore their garments, cast dust on their heads and exclaimed, "No Christ, no woman god, no images, no Virgin Mary," and broke up the council.

They resolved to meet again three years afterwards; but we believe did not carry their project into execution.

The particulars of this council, our readers will find at length, in the Narrative of Samuel Brest, folio; London, 1655.

STUPENDOUS WATERFALL.

The Edinburgh Philosophical Journal mentions, on the authority of Dr. Christie, an enterprising traveller, who visited Hindostan in 1826, a waterfall, situated in the District of Darwar, in the Southern Maratta country, about latitude 18 degrees 20 minutes North, and longitude 75 East. Its name is Garsippa.

"Upon approaching the falls, you emerge from a thick wood, and come suddenly upon the river, gliding gently among confused masses of rock. A few steps more, over huge blocks of granite, bring you to the brink of a fearful chasm, rocky, bare and black; down into which you look to the depth of a thousand feet! Over its sides rush the different branches of the river, the largest stretching in one huge pillar of white foam, to the bottom. The waters are, at the bottom, by the force of their fall, projected far out in straight lines; and at some distance below the falls, form a thin cloud of white vapour, which rises high above the surrounding forest. The sides of the chasm are formed by slanting strata of rock, the regularity of which presents a striking contrast to the disorder of the tumultuous waters, the broken, detached masses of stone, and the soft tint of the crowning woods.

IMPROVEMENT IN SIDE BOARDS.

A correspondent of the Connecticut Observer mentions, that some of the cabinet makers in Hartford and Springfield are constructing these useful and elegant pieces of furniture in such a manner as to leave no apartment for the Bottle!

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